THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (ISA. 40:5).

No. 18, Vol. LXXXV. Thursday, May 3, 1923. Price One Penny.

NINETY-THIRD ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE ninety-third annual general conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle Friday, April 6th, the opening session being called to order at 10 o'clock by President Heber J. Grant.

While the congregation was assembling and being seated by the ushers, Professor J. J. McClellan played a prelude on the big organ.

The attendance was large for an opening session and the usual seating order was observed, the general authorities in their places in the pulpit tiers, mission presidents directly in front and stake presidents, high priests and patriarchs in seats reserved for them close up in front. Members of the general board of the Relief Society sat north of the pulpit, with the Relief Society presidents just below them under the chancel railing. Seats were also reserved for members of general boards of other auxiliary organizations. The body of the auditorium and the gallery were open to Church members and the general public.

The following general authorities were present:

President Heber J. Grant, President Charles W. Penrose, President Anthony W. Ivins, the First Presidency; President Rudger Clawson, Elder George Albert Smith, Elder George F. Richards, Elder Joseph Fielding Smith, Elder James E. Talmage, Elder Stephen L. Richards, Elder Richard R. Lyman, Elder Melvin J. Ballard and Elder John A. Widtsoe, of the Council of the Twelve; Presiding Patriarch Hyrum G. Smith; President Seymour B. Young and Elders Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart, of the Council of Seventies; and Presiding Bishop Charles W. Nibley

and his counselors, Bishop David A. Smith and Bishop John Wells.

The opening song announced by President Grant was, "O say, What is Truth?" The opening prayer was by President Thomas L. Adams, of Summit Stake. The second song was "Guide us, O Thou Great Jehovah." The singing was congregational, with choir members in the choir loft seats, Professor A. C. Lund conducting.

President Grant in his opening address greeted the saints in another general conference and expressed pleasure at seeing so many in attendance. He recalled that thirty years ago the Salt Lake Temple was dedicated, and he noted the fact that of the twenty-six general Church authorities then living, only Presidents Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, and himself are living to-day; and that many who were called in the interim have also passed away. He expressed gratitude for the vast amount of work that has been done in the Temple since its dedication and for the general progress of the work of the Lord, recalling that three decades ago the Tabernacle was rarely filled at general conference, while in later years overflow meetings are necessary. President Grant then read the Church statistics:

Following are the expenditures from the tithes of the Church for the year 1922:

Stake and Ward purposes—There has been returned from the tithes to the stakes and wards for their maintenance and operation, $928,859.00.

Education: Expended for the maintenance and operation of Church schools, $771,490.00.

Temples: Expended for the construction, maintenance and operation of temples, $168,371.00.

Charities: For the care of the worthy poor and other charitable purposes, including hospital treatment, $273,657.00.

Missions: For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions, $615,461.00.

Total for all purposes $2,757,838.00, which has been taken from the tithes and returned by the Trustee-in-Trust to the saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and for mission activities.

In addition to charities paid out of the tithes, as above stated, there have also been disbursed the fast offerings and Relief Society charities, amounting to $323,638.00, which, added to the $273,657.00, paid from the tithes, makes a total of Church charities, $597,295.00.

Missions: In addition to the large sum paid out of Church funds for mission purposes, amounting to $615,460.00, it is estimated that there has been sent to missionaries by their families and friends, the sum of $887,500.00. Estimating the value of the

service of 1,775 missionaries at $1,000.00 per year each, makes a total expenditure for the missionary work of the Church for the year 1922, $3,277,960.00.

Church growth: Children blessed and entered on the records of the Church in the stakes and missions, 19,703.

Children baptized in the stakes and missions, 14,400.

Converts baptized and entered on the records of the stakes and missions, 6,376.

There are now 87 stakes of Zion, 883 wards, 61 independent branches connected with the stakes, 24 missions and 733 branches in the missions.

Social statistics—The birth rate is 36 per thousand; marriage rate 14 per thousand; death rate, 8.3 per thousand. There are 155,606 persons in the Church that are married; of this number there were 243 persons divorced in the year 1922. Families owning their own homes, 75 per cent.

Missionary activities—Numbers on foreign missions, 1,775.

Missionaries laboring in the stakes of Zion, 2,552.

Total number performing special missionary labors at home and abroad, 4,327.

Books of Mormon and other Church books distributed in stakes and missions, 286,702.

Gospel tracts distributed in stakes and missions, 6,601,132.

Gospel meetings held in stakes and missions, 153,437.

Temple work—There were 43,207 persons recommended to the temples during the year 1922. Ordinances for the living and dead performed in the temples in the year 1922 were 768,546.

Education statistics—Attending colleges and universities, 3,845; enrolled in high schools 27,230; enrolled in district schools, 100,513; total attending schools, 313,588.

Nearly every child of school age is attending school, except 480 physically unable to attend, and 2,497, who in consequence of distance from school, and other conditions, are not attending.

There are only 535 persons in the stakes who cannot read the English language.

Occupations.—There are 113,000 Latter-day Saints employed in all kinds and varieties of occupations. Of this number, 86,780 are employed in productive occupations.

Commenting on the statistics, President Grant expressed pleasure at the willingness of the saints to contribute of their means to the upbuilding of the Church and stressed particularly his pleasure at noting the vast increase in Temple work in the various temples throughout the Church, remarking that nothing brings so much pleasure and spiritual profit as temple work.

Referring to his opening address at general conference at the time when he reported that the Church had incurred a debt to help the beet sugar industry, President Grant said he is now pleased to report that all the indebtedness then incurred has

been liquidated, every note has been taken up and the Church now has no floating debt.

The speaker then urged the members of the Church to continue to support home industry and commended, as the late President Wilford Woodruff had done, the beet sugar industry to the Latter-day Saints for their support. He spoke of the advantages of rearing a family on the farm, and admonished the saints to stay with the soil. He deprecated the growing tendency toward extravagance, and cited the automobile as an "overdone" utility. More than half of all the automobiles owned by the Latter-day Saints are owned for no other purpose than for pure, unadulterated pleasure, and he believed that the expenditures for automobiles could be cut squarely in two. He said the people should go back to the old days of economy and careful living, with fewer silk stockings, fewer picture shows, etc. He referred to the advice sounded by the late President Joseph F. Smith for the saints to get out, and stay out, of debt, and averred that he himself had profited by heeding that counsel.

This is his principal note to the Church at this conference, said President Grant: "support home industry, get out and stay out of debt and remember there is no better place to rear a family than on the soil."

President Grant announced that a departure from the usual custom had been decided upon in regard to the speaking throughout the sessions of this conference. Stake and mission presidents, he said, would be called upon to speak, each taking not more than ten minutes. In closing he invoked the blessings of the Lord upon the saints assembled in conference and on the Church in general and the work of the Lord in all the world.

Elder Abel John Evans, of the Alpine stake presidency, representing President Stephen L. Chipman who was reported ill at home, was the first speaker to follow President Grant. He expressed a desire to continue in the work of the Lord and avowed his faith in the leaders of the Church, as men called of God, men who will lead the saints, if they heed their counsel, in the path of righteousness.

Elder Winslow Farr Smith, former president of the northern states mission, the next speaker, referred to Easter Sunday, just passed, and to the services held in a local theatre at which a prominent local divine addressed a vast congregation. Elder Smith said it has been reported that that divine designated Jesus as a human being like all other men and said, in effect, that he was unable to say he knows Christ was the son of God. In contrast to this, said Elder Smith, Latter-day Saints who live the Gospel do know that Jesus is the Christ and the very son of God. He spoke of his pleasure at having been permitted to labor in the mission field with some hundreds of missionaries who bear the same testimony. He admonished the saints so to live that they

can retain this testimony, and to support those whom God has placed as leaders of the Church.

The next speaker was President Roy A. Welker, of Bear Lake stake. He bore testimony that despite what he has read of various philosophies, nothing appeals to him as does the true and only Gospel of Jesus Christ, as he understands it. In his studies, he said, he had always noted that the great philosophers of the world always took credit unto themselves for the theories they advocated, whereas the servants of God always have and always do give credit to God himself for the truths he makes known to men through their instrumentality. This, he said, impressed him in regard to the teachings of the Prophet Joseph Smith, and to him he gave his allegiance. Then, too, he said he has a testimony of the truth that comes from faith and not alone as the result of studying philosophy.

(TO BE CONTINUED).

WOMEN OF THE BIBLE.

IV. THE WOMAN OF SAMARIA.

WILLARD DONE.

ONE of the most interesting and instructive incidents in the live of Jesus is his conversation with the woman of Samaria at Jacob's well. Samaria lay between Judea and Galilee; and on the occasion in question Jesus was passing through that district on his way from the southern to the northern province. Sychar, or Shechem, the city near which the well was situated, was one of the most important places in Palestine, as well as one of the most beautiful. The scene which presented itself to the view of Jesus and his disciples when, in their weary journey northward, they came to Jacob's well and saw Shechem nestling between Mounts Ebal and Gerizim, is thus described by Robinson: "The whole valley was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by fountains, which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly like a scene of fair enchantment. We saw nothing to compare with it in all Palestine."

The place was the scene of some of the most important events in Jewish history: as the first stop of Abraham in Canaan; Jacob's residence there on his return from Mesopotamia; the promulgation of the law in Joshua's time; the crowning of Rehoboam, Solomon's son; and the revolt of the ten tribes under Jeroboam. For a time it was the capital of the northern kingdom; and it was always a precious spot to the Samaritans. On the mountain nearby, the Samaritan temple had been built as a

rival to the Jewish temple at Jernsalem; and the Samaritans believed that only on that mountain could a descendant of Jacob worship Jehovah acceptably.

As Jesus and his disciples reached the well which Jacob had dug eighteen centuries before, and which was situated about a mile and a half east of the city, he sat down on the edge of the well while his followers went to the town to buy food. It was a place where one might naturally fall into musings on former and present conditions. No doubt Jesus thought of the past glories of Israel, now become but a reflection of the splendor of Rome. Perhaps he thought of the division and the late bitter enmity between the two kingdoms, now handed down as a heritage of hate to the Jews of the south and the Samaritans of the north. And this train of thought would prepare him well for the remarkable conversation in which he was about to take part.

A woman from the city came to the well, with a pitcher on her shoulder. As she drew water, she was very much surprised at hearing the man who sat there, apparently a Jew, ask her for a drink. She gave voice to her surprise, asking how he, a Jew, could ask a Samaritan for water, even a conversation between them being contrary to custom. His answer was a most skilful introduction of the subject nearest his heart,—his Messiahship and his mission to bring about the union and brotherhood of man. If she knew who it was that asked for drink, she would ask him for living water, drinking which she would never thirst again.

She did not catch the spiritual meaning of his words; but placing a physical interpretation on them, she asked him for that water, that she should no longer need to make the weary journey to the well and carry water to her home.

Here was his opportunity. He desired to teach her that the spiritual water of which he spoke could be obtained only by acknowledgment and forsaking of sin. Therefore he brought her chief sin to her remembrance by telling her to bring her husband. She told him she had no husband. He quickly answered: "Thou hast well said, I have no husband:

"For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly."

His words had a double effect. They brought her sin to her remembrance, and showed her his prophetic power. She was now ready to receive his spiritual message, and she opened the way for it by bringing up the subject of the division and enmity between the Jews and the Samaritans. The answer of Jesus was a clear declaration of the true nature of the worship of God; and the fact that Jew, Samaritan, or Gentile could approach him in worship, whether on Mount Gerizim, on Mount Moriah, or in the remotest corner of the earth; the only requirement being that they approach him according to proper order and worship him in

spirit and in truth. Thus did he proclaim the union and brotherhood of man, and God's universal Fatherhood.

One other fact he desired to impress upon her mind, and she opened the way for that by her next remark: "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." Immediately he answered, "I that speak unto thee am he." He had finished his message to the woman of Samaria. In his short conversation with her he had taught her some of the profoundest truths regarding himself and his mission. He had shown her the necessity of repentance, and righteousness of life; had taught her the one true source of the soul's satisfaction; had impressed upon her mind that God is the Father of all mankind; had asserted the fact of his own Messiahship; and had shown her the nature of the true worship of Jehovah. All these truths were imparted in one brief conversation with a woman, and she a sinful woman of a forbidden nation!

When his disciples returned, they were astonished at seeing him in conversation with a Samaritan, yet they dared not rebuke or question him. The woman went to the city with her wondering, wonderful message, "Come, see a man, which told me all things that ever I did: is not this the Christ?" The disciples asked him to eat; but still full of spiritual thoughts he told them that he had already eaten—his food being the performance of his Father's will. He urged them to partake fully of the same food; for the same food; for the harvest of souls was ready.

The truth of this remark was soon proved; for the Samaritans who had heard and believed the testimony of the woman, came out to him and besought him to remain among them and teach them. Accordingly, he sojourned with them two days; and many were converted through his teachings. Then they could say to the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

Such were the fruits of the missionary labor opened up in the Samaritan city; such the results of his faith-developing conversation with a woman. She is not mentioned again in the Bible, but tradition brings her name and later fame to us. According to this tradition, her name was Photina. She succeeded in converting both her sons, Joseph and Victor, and also her five sisters; with these she migrated to Northern Africa. Here, in the Neronian persecution about 60 A. D., they were all cast into prison at Carthage; and after repeated and terrible tortures, they were flayed alive, broken on the wheel, and beheaded.

"INTEGRITY is the mother of knowledge. The desire for truth is the basis of all learning, the value of all experience and the reason for all study and investigation."—BABSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 3, 1923.

EDITORIAL:

A SIGNIFICANT CONFERENCE.

ON the ninth day of June, 1830, in Fayette, Seneca County, New York, was held the first conference of the Church of Jesus Christ of Latter-day Saints, the actual membership of the Church numbering only about thirty.

Seven years later, the first foreign mission of the Church was opened by Elders Heber C. Kimball, Orson Hyde, Joseph Fielding, and Willard Richards, who were called and set apart to a mission in England.

In May, 1840, three years after the opening of the British mission, the first issue of the *Millennial Star* was printed. In the preface to that first volume appears these prophetic lines:

"The scene again closes, and opens upon the twentieth century. And what is then beheld? A great multitude which no man can number—peace smiles around them, and truth is shining in their midst. They are the Church, which 70 years before consisted of six members."

These humble beginnings, and this preface so full of confidence and faith in the destiny of the Church, were recalled by the reading of the report of the proceedings of the ninety-third annual conference that was held in Salt Lake City, April 6-9, 1923, associated with which was a most significant feature. The thousands of people seen by the prophetic eye of Elder Pratt, as quoted above, have been a reality for many years past; but little did he and his associates dream, or even understand through inspiration how tens of thousands of people assembled on the temple grounds outside all buildings would hear distinctly every word spoken by the Elders who stood in the pulpit of the Great Tabernacle. Heretofore, at this great assembly of the officers of the Church, thousands have been unable to secure admission to the Tabernacle, and have contented themselves at one of the several overflow meetings held in the Assembly Hall, the Bureau of Information, and the open air. But at the recent conference these "overflow" meetings were dispensed with, and all the thousands assembled on the Temple block listened attentively to the addresses and the music given in the Tabernacle. By means of radio and powerful amplifiers the sermons were heard distinctly

within the radius of the Temple block. The incident is a most significant one in Church history. However, marvelous as it is, it indicates but the promise of greater possibilities of preaching the Gospel by means of radio. In the light of modern invention and discovery, it is now easy to comprehend how even a numerically insignificant group of the Lord's servants can give the message of Glad Tidings to "every nation, kindred, tongue, and people." Truly, the realities of to-day surpass even the most hopeful visions of the prophets.

Other features of the conference are equally encouraging. President Grant in his opening address gave some statistics which show how great and substantial has been the progress of the Church since that first conference in 1870, and of the missionary work since those first intrepid missionaries landed penniless in England. Then, there were only thirty members; now, there are 87 stakes of Zion, 883 wards, 61 independent branches connected with the stakes, 24 missions containing 773 organized branches. These missions are on every continent and on the isles of the sea, strengthened and built-up by the *voluntary* service of 1,775 missionaries.

For the maintenance and operation of these missions, and for the erection of places of worship and other buildings in the mission, there was expended last year from the tithing funds $615,416.00 In addition to this, it is estimated that there has been sent to missionaries by their families and friends the sum of $887,500. Estimating the value of the services of 1,775 missionaries at an average each of $1,000 per year, the total expenditure for missionary work of the Church for 1922 amounts to $3,277,960.00.

Besides the 1775 persons laboring in foreign fields, there are 2,552 engaged in missionary work in the organized stakes, making a total of 4,327 missionaries laboring gratuitously for the teaching of the Gospel of the Redeemer.

The educational phase of this great work is equally encouraging. The number of young men and young women of the Church attending colleges and universities is 3,845; enrolled in High School, 27,230; enrolled in Grade Schools, 100,513; making a total of 131,588.

As we look back through the vista of ninety-three years, and view as in a panoramic vision the firm and substantial progress of the Church and its remarkable influence in the religious world, we cannot but exclaim "Truly it is a marvelous work and wonder!" Peace smiles around the multitudes who have heard the Gospel message, and truth—eternal truth—is shining in their midst.

D. O. M.

"Remember now and always that life is no idle dream, but a solemn reality based upon eternity and encompassed by eternity. Find out your task, stand to it.—Carlyle.

DEPARTURE OF PRESIDENTS BALLIF AND LILLYWHITE.

PRESIDENT SERGE F. BALLIF and his wife, Nora E. Ballif, with their daughter Evelyn, left for New York, Saturday, the 21st ult., per s.s. *Aquitania*. They will probably make their home in Salt Lake City. The entire mission is appreciative of Brother Ballif's success as president of the Swiss and German mission, as well as tha of Sister Ballif as Relief Society president and of her daughter, who rendered considerable aid.

As previously mentioned, President John P. Lillywhite and his wife, Sister Lillian D. Lillywhite, with their two children, left for Utah, Friday, the 13th ult., traveling to New York per s.s. *Majestic*. They will also make their home in Salt Lake City. Elder Lillywhite, as president of the Netherlands mission, and Sister Lillywhite, as the Relief Society president, have accomplished a successful work during their two years' stay in Holland.

We wish a happy return to these brethren and sisters.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds annual conference was held Sunday, the 22nd ult., at the Boys' Secondary School, Carlton Street, Bradford. In attendance were President David O. McKay, Sister Emma Ray McKay and Elder Russell H. Blood; President Guy A. Poulsen, lady missionary Sister Elizabeth K. Poulsen, and all the traveling elders of the Leeds conference.

The morning session commenced at 10:30 by the congregation's singing "Joseph Smith's First Prayer." Brother Jesse Knight, President of the Bradford branch, offered the invocation, and "Jesus Once of Humble Birth" was then sung. President Poulsen led in the sacrament gem. During the sacrament, administered by Elders Ralph S. Gray and Grant Y. Anderson, Sister Poulsen sang softly, "Oh, It is Wonderful."

President Poulsen welcomed all to conference. He said he rejoiced in seeing so many present at the opening session and felt grateful for the missionary spirit and co-operative effort exhibited by the saints in advertising the meetings. The Gospel does not belong to a few, but is the gift of God to all who will accept its teachings. He reported the conference in good condition.

An instructive and interesting program was then given in a creditable manner by the Sunday-school children of the six branches. George Laylock of the Batley branch recited, "Let Those Who Would, Be Saints Indeed." The children of the Bradford branch gave "The Articles of Faith." The 89th Section of the Doctrine and Covenants, containing the Word of Wisdom, was ably given by Annie and Alice Huddleston, followed by the Halifax children's singing "In Our Lovely Deseret." The Leeds branch was represented by Alexander McDonald, who recited the

6th chapter of Ephesians. Little Billy Shipman of the Pudsey branch gave the 23rd Psalm.

Sister Poulsen advised all to become pure in thought and deed as the little children to whom they had listened. She spoke very encouragingly to the children, and referred to the freedom enjoyed by the women of the Church in Utah, and to the benevolent work done by the Relief Society.

Elder Lester W. Fry spoke of the great Sunday-school organization of the Church, one of the most wonderful of its kind in the world. He pointed out how systematic lessons and studies are being followed in the branches of the missions as in Zion.

Sister McKay addressed the congregation. She told of the many blessings they enjoy in having happy homes and good, loving, kind parents. The principle of obedience was interestingly illustrated by the story of Jesus in the temple.

With a splendid, impressive demonstration President McKay showed the effect of sin upon the human soul. Although his remarks were directed mainly to the children, he at the same time taught to the mothers and fathers assembled the beautiful principles of bringing up their children in the fear and admonition of the Lord. "In all the world there is nothing so beautiful as a little baby dressed in white, but when it grows to manhood or womanhood, and the sins of disobedience, anger, dishonesty, and impurity stain its life, its soul becomes like a glass of pure, clear water discolored by a drop of ink."

The closing hymn, "We Are Marching, Marching Homeward," was sung, after which Elder Aaron P. Leishman offered the benediction.

The afternoon session commenced at 2:30 by the song, "Come, O Thou King of Kings." Prayer was by Brother Simeon Stead, of the Pudsey branch. "The Spirit of God Like a Fire is Burning," was spiritedly sung.

President McKay announced the honorable release of Elders Joel A. Smith and Aaron P. Leishman, and commended them for their splendid work and valiant service in the Lord's vineyard. The Church authorities were unanimously sustained by the congregation.

Elder Joel A. Smith expressed his regret at leaving the mission field and the many kind, loving friends he had in England, and commended the saints for accepting the Gospel against the storm of persecution. As the grinding of the rough diamond polishes it into a beautiful jewel, so persecution adds lustre to our lives.

For the hospitality and kindness of the English people Elder Aaron P. Leishman expressed his appreciation, saying he had greatly enjoyed his labors in the service of the Master, and knew it had been the greatest experience of his life. He bore a strong, inspiring testimony of the mission of the Prophet Joseph Smith.

Elder Ralph S. Gray told of how the leaven of the Gospel is

working in the world. Many people are believing and advocating faith-healing. Ministers are studying the principle of tithing and its divine working among the Latter-day Saints. The spirit and power of Elijah is being disseminated throughout the world. If the saints are enthusiastic over the fruits of the Gospel, others also will become so.

The sacred solo, "The Palms," was sung in pleasing soprano voice by Sister Elizabeth K. Poulsen.

Clearly and interestingly Elder Russell H. Blood drew a picture of the unrestful condition of the world. This can be attributed, he said, to the indifference manifested toward the true plan of life and salvation. Using a typical illustration drawn from his missionary experience he pointed out the necessity of following the inspired teachings of the latter-day prophets.

In an appealing way Elder Grant Y. Anderson spoke on the power of co operation. To accomplish our purposes all must pull together whole-heartedly in the harness. "Every member a missionary" is the only way to remove the barrier of prejudice that obstructs our pathway in this country.

The song, "Do What Is Right," and prayer by Elder Lester W. Fry brought the afternoon to a close.

Immediately following, an officers' and teachers' and Priesthood meeting was held, in which President McKay very clearly outlined the organization of the Church. Such a perfect, efficient, smooth-running organization could have come only from Divine source as the boy prophet claimed. In order that a machine may run properly without friction it must have oil; that this mighty Church may function efficiently and with precision courtesy must be extended by each officer to his co-laborer.

The splendid feeling and responsive spirit of the conference was carried into the evening meeting which commenced at 6:30. The opening song was, "O Say, What Is Truth?" Brother Samuel Michell of the Leeds branch offered the opening prayer, followed by the singing, "Come, Come, Ye Saints."

Elder Wallace P. Galbraith said the Latter-day Saints are few in number and are hated by the world as were the former-day saints. In this respect they are living witnesses that Jesus Christ spoke the truth concerning the signs of his true disciples.

In a clear manner Elder W. Scott Day told of how the little acts of our lives produce the big ones. He that would be great must pay strict attention to small things.

Elder Rudger C. Atkin related many of the sacrifices made by the Latter-day Saints, saying these always bring their blessings. Elder Clifford Cook related a number of interesting missionary experiences. Persecution experiences only served to strengthen his testimony of the Gospel.

A sacred duet was pleasingly sung by Sisters Lily Cook and Edith Palfreyman of the Halifax branch.

Sister McKay said she was grateful to look into the faces of people who were so happy, and advised all to spread sunshine and happiness. She told of the friendly feelings manifested by the non-members of the Church toward the Mormon people in Utah, and referred to the splendid work done by the Relief Societies of the Church.

President McKay occupied the remainder of the time. In a powerful address, taking for his text the parable of the wise man who built his house upon a rock, he pointed out in those splendid lines the difference between sincere belief and outward manifestation. The critics of religion find discrepancies between Christianity and the deeds of men. The Savior gave the best test when he said, "If any man will do his will, he shall know of the doctrine, whether it is of God or whether I speak of myself." He quoted the Apostle James' definition of pure religion and very forcefully showed how the lives of the Latter-day Saints conform to those of the ancient apostle. President McKay concluded his remarks by earnestly pleading with the young people to live pure, clean, wholesome lives.

One of the most largely attended, inspiring and instructive conferences was brought to a close by the congregation's singing, "Guide Us, O Thou Great Jehovah." The benediction was pronounced by Elder Grant Y. Anderson.

The attendance in the morning was 165; in the afternoon 185; and in the evening 290.

RALPH S. GRAY, Acting Clerk.

FROM THE MISSION FIELD.

Releases and Departures.—Elder Ronald M. Jones, honorably released as traveling elder in the Liverpool conference, sailed for home Friday, the 20th ult., per s.s. *Montcalm*, and the following missionaries, honorably released, sailed Friday, the 27th ult., per s.s. *Montrose*: George Osmond Hyde, late president of the Hull conference; J. Max Toolson, Nottingham conference; Ervin Rawlings, Sheffield conference; Alvin W. Jones, Welsh conference; and Frank M. Nish, Manchester conference.

Arrivals and Appointments.—The following missionaries arrived Saturday, the 28th ult., per s.s. *Montclare*. For the Swiss and German mission: Elders Mark H. Pyne, Provo, Utah; Wells C. Bowen, Huntington, Utah; Joseph F. Ballif, Jr., Ogden, Utah; Thomas C. Browning, Ogden, Utah. For the South African mission, Elder Kenneth D. Wright, Salt Lake City, Utah. For the Netherlands mission: Michael J. Austin, Rexburg, Idaho. For the British mission: Elders Rulon Allen Wright, Hyrum, Utah; appointed to the Welsh conference; Selvoy J. Boyer, Springville, Utah, Nottingham conference; John G. Osborne, Winter-

quarters, Utah, Leeds conference, and Edward Smith, Holliday, Utah, Manchester conference.

Meetings in Plymouth.—Sunday, the 15th ult., a district meeting was held at Plymouth. There are no saints there, but the small hall was well filled by some fifteen investigators, most of whom attend regularly, and several of whom have applied for baptism. President Floyd Thatcher and Elder S. O. Williams were present and explained some of the principles of the Gospel to a very attentive audience.

Elders Karl W. Collett, John C. Rowell, James Brindley, and Rulon Sanders have the privilege of explaining the Gospel to large and attentive crowds in the market place every Wednesday evening, and appreciate the spirit of tolerance and fair play manifested by the people of Plymouth.

Socials.—Wednesday, March the 28th, a farewell social was held at Heaton Chambers, Blackburn, in honor of former President George T. Patrick, of the Liverpool conference. Branch President Walter Thompson presided over a very entertaining program, during which Elder Patrick was presented with a beautiful carving set.

On Easter Monday, the 2nd ult., a very enjoyable social and tea was held in the chapel of the Sunderland branch, Newcastle conference. All arrangements were under the direction of the officers of the Sunday-school organization and were carried out in a most creditable manner. The afternoon and evening was spent in games, competitions, and a musical program in which the children took a very active part. Elders Thomas V. Phillips and Walter H. Allington, Jr., President Ezra T. Benson, and many saints, friends and investigators were present.

Meetings of Traveling Elders.—The traveling elders of the Welsh conference met in monthly Priesthood meeting Saturday, March 31st, at 44 De Burgh Street, Cardiff. Each elder reported his labors of the past month, and spoke on an assigned subject. After a discussion many helpful suggestions were given by President Don M. Rees.

Saturday, the 14th ult., the traveling elders and local brothers of the Nottingham conference met in monthly Priesthood meeting at 32 Crafton Street, Leicester. Conference President A. Walter Stevenson presided. The traveling elders in attendance were: Joseph H. Valentine, C. Rex Sutton, William M. Oswald, Fred D. Manghan, Ernest H. Capel, John E. Wahlquist, John W. Crofts, Kye E. C. Jorgensen, Percy Whetton, and J. Max Toolson. Encouraging reports were given of all the branches. Elders Ernest H. Capel and Joseph H. Valentine, conference supervisors of Sunday-school and Mutual Improvement work respectively, gave

brief outlines of the work to be accomplished by these organizations in the coming conference.

Baptisms.—Conference President Clarence L. Giles conducted a baptismal service at the Latter-day Saints' chapel, Sheffield, on Monday, the 2nd ult. Remarks were given by Elder Ernest K. Freckleton and President Giles, after which one convert was baptized by ex-President J. W. Ernest Tomlinson and confirmed by President Giles.

A baptismal service was held in the Handsworth Chapel, Birmingham, on Saturday, the 7th ult. After an address by Elder Francis R. Kirkham, four candidates were baptized by Elder Tyler H. Barton. President Edgar W. Jeffery gave a general talk on the duties of a Latter-day Saint, after which the new members were confirmed by President Jeffery and Elders Vernon W. Manghan, Edward W. Southwick, and William C. Thornley.

Elder Grover K. Mellor conducted a baptismal service at the Latter-day Saints' chapel, Sheffield, Saturday, April 7th. Remarks on baptism and the gift of the Holy Ghost were given by Elders Mellor and William Blackburn. One convert was baptized by Elder Blackburn and confirmed by Elder Mellor.

Saturday, the 14th ult., at 5:30 p.m., the Nottingham conference held a baptismal service at the Bath Lane Baths, Leicester. A large number were in attendance. Conference President A. Walter Stevenson presided. After a short talk on baptism by Elder G. Rex Sutton, four converts were baptized by Elder J. Max Toolson. Immediately following, a confirmation service was held at the meeting hall in Crafton Street. Short talks were given by Elder Joseph H. Valentine and Conference President A. Walter Stevenson. The applicants were confirmed by Elders Stevenson, Valentine and Crofts, and Brother George Bradley.

Branch Organizations.—On Wednesday, the 11th ult., a new branch was organized at Wombourne, in the Birmingham conference. President Edgar W. Jeffery, Sister Clara E. Jeffery, and Elder Francis R. Kirkham were in attendance at the organization. Brother John B. Ward was chosen as president of the new branch, and was set apart to that office by President Jeffery.

At a meeting held at Gainsboro, Hull conference, Sunday, the 15th ult., the Gainsboro branch was reorganized. President Marion Rogers, Elders Edward L. Burton, Jun., and Horace Y. Whittle were in attendance. Brother John W. Manton, who emigrated to Canada, was honorably released as branch president, and Elder Edward L. Burton was chosen to succeed him. Elder Horace Y. Whittle was chosen as first counselor and clerk. The Sunday-school, Mutual Improvement Association, and Relief Society were re-organized on the same date. The following were

sustained as officers and teachers: Sunday-school—superintendent, Elder Edward L. Burton, Jun.; first assistant superintendent, Elder Horace Y. Whittle; secretary, Jack Manton; theological teacher, Elder Edward L. Burton, Jun.; and primary teacher, Horace Y. Whittle. Mutual Improvement Association—president, Elder Horace Y. Whittle; first counselor, Molly Cook; second counselor, Florence Coles; secretary, Elsie Godfrey; class leader, Elder Edward L. Burton. Relief Society—president, Sister Mary A. Northgraves; first counselor, Maggie Dunstan; second counselor, Elizabeth Manton; secretary, Molly Cook, and class leader, Elder Edward L. Burton.

Thursday, the 12th ult., in the York branch, Hull conference, a Mutual organization was perfected, with Elder J. Norman Dotson as president, Sister Ellen B. Walker as first counselor, Miss Violet Cobb as second counselor, and Miss Edith May Lund as secretary and treasurer.

DEATH.

BRIERLY.—At St. John's Hospital, Astoria, Long Island, New York, U. S. A., February, 1923, Brother Fred Brierly, after a short attack of influenza. He was born at Bury, Lancashire, January 11th, 1905, baptized at Manchester, April 12th, 1913, by Elder Parley Z. Hatch, and confirmed at Manchester, April 12th, 1913, by Elder Albert D. Clark.

HASSAL.—Wednesday, March 28th, at his residence, 114 Bradford Street, Farnworth, Brother Charles Hassal. Deceased was born July 31st, 1847, at Trent, Staffordshire, England; baptized October 18th, 1902, by William H. Nightingale, and confirmed the same day by William H. Nightingale. He is survived by a widow and one son.

STARK.—Sister Grace Catherine Stark died April 9th, 1923, at the Victoria Infirmary, Glasgow, Scotland. The deceased was born October 16th, 1911, at Glasgow, Scotland, and was baptized September 10th, 1920, by William Easton and confirmed the same day by President John Hunter. The funeral services, conducted by President John B. Cummock, were held at the Stark home Thursday, April 12th. Memorial services were held at the Glasgow branch meeting house April 15th. Many saints and friends were present.

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EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.